



Sunday school lesson for June 6, "Sins of the Tongue," James iii, 1-18.

By J. E. Gilbert, D. D.  
Secretary of American Society of Religious Education.

**Introduction.**—The student should remember that the epistles were written mainly to protect disciples against the bad conduct and erroneous opinions of those with whom they were associated. This fact accounts for the differences in the style and matter of the Pauline and the Catholic epistles. The former were addressed to converts among the Gentiles, who were liable to retain the practices and views of the Gentiles, while the latter were addressed to those who had been Jews, who might be disposed to Jewish ways. It is very fortunate that the doctrine of the New Testament was delivered in this very practical manner, rather than in the form of systematic theology, as in our day. Here we find the key to the book of James, which is an antidote to Jewish influence. In last lesson we saw how anxious the apostle was to save the Church from the error of the Jews, who were disposed to look to him as the teacher. (Matt. xxiii, 8.) So James in this epistle, after showing that a mere intellectual acceptance of truth is less important than the Jews supposed, cautioned the disciples that they might not unduly aspire to the work of a master or teacher. (Verse 1.) He reminds them that teachers are liable to err and come under condemnation. It takes a remarkable man, one well-versed in the law, to fill this important station. (Verse 2.) In this there is no disparagement of the teacher's office, which is divinely instituted (Eph. iv, 11), but a check upon unworthy persons who seek to enter it.

**Utility.**—To enforce these discursive words the apostle next shows to what high use the human tongue may be devoted, and what will be its power when used rightly. This he does by two comparisons. The first is the bit with which a horse may be governed (Eph. xiv, 30), and rendered serviceable to its owner. (Verse 3.) The second is the helm which a ship may be guided, driven by three winds. (Verse 4.) The value of the bit, and the helm as instruments is determined, however, by the strength and goodness of the man behind both. A weak man could not manage a horse or sail a vessel, neither could a bad man attempt to make his tongue do good. So this organ of speech is a weapon of great power for good only when wielded aright. He who cannot control his tongue ought not to be a teacher. A man of great power, symmetry and strength is alone worthy. The eloquent, ambitious declaimer must give place to the one of solid enduring worth.

**Perversity.**—Having shown the value of a tongue rightly used, likening its power to that of a bit in the mouth of a horse, and a helm in a ship, the apostle next exhibits the mischief that may be wrought by a tongue wrongly used. (Verses 5 and 6.) First, it hurts others, and may be compared to fire. As a spark may cause a great conflagration, reducing buildings to ashes and rendering men homeless, so unkind words wound those who hear them, and stir up strife in families and communities. (Prov. xv, 1.) "Behold what a great matter a little fire kindleth." On the other hand the evil tongue defiles the man who possesses it. (Mark vii, 18.) It was enough to startle any one to know that by speech, character is revealed (Matt. xxi, 78), and that by it one is judged. (Matt. xii, 37.) But here is a much more serious thought, that impure, unwholesome words leave a stain upon the very soul of the man who utters them. No one can escape the effects upon himself.

**Inability.**—One might imagine the purpose of the apostle in drawing the contrast between the tongue rightly used as an instrument of good, and the tongue wrongly used as an instrument of evil. He does not present these to the choice of men, although every one would approve the former and reject the latter. This is not a matter within the range of human choice. If a man has an evil tongue he cannot control it. The tongue is the unruly member, full of all manner of poison. It cannot be tamed. Man's power over the beasts and birds and of things in the sea is well known, but he is unable to regulate his own speech. (James i, 26.) It is at times he sees gentle words and puts a restraint upon his lips. It will be of short duration. The apostle states the fact, without accounting for it. But Jesus gives the secret. "Of the abundance of the heart the mouth speaketh." (Luke ix, 45.) The speech cannot be regulated by art or device, or made subject to one's purpose. It is the spontaneous outflow of what is within.

**Duplicity.**—Now comes a remarkable phenomenon (verses 9 and 10). The same tongue will at one time be used rightly, at another time wrongly. A man will praise God, and shortly after curse men. Blessing and cursing proceed out of the same mouth. This duplicity is because of the double life that man leads. Their speech, being the result of their interior condition, must partake of their mode, rising into the heights of apparent piety, sinking into the depths of shameful selfishness, registering day by day how by how the thoughts and feelings. This representation of the apostle will be recognized by all as correct. Most men have passed through such experiences, and they have observed the same state in others. Perhaps nowhere in the Scriptures do the two sides of human nature find fuller exhibit than in these words of the apostle. And in no way does man show his excellences and defects more fully than in his language.

**Explanation.**—This double use of the tongue calls for an expression of disapproval (verse 10), and of surprise and regret (verse 11 and 12). The apostle shows that he understands the nature of the difficulty, and that he has traced the trouble to its source. The tongue is not at fault; that is only the organ of the soul. But the interior man makes these expressions. Two figures

are used. A fountain pours forth water, but sweet water and bitter water do not come from the same fountain. A tree and a vine bear fruit, but they do not bear olive berries and figs simultaneously. Nature is never contradictory. But a man, the noblest of all the creatures of God, gives out of his heart that which is good and bad. This proves that he is, in an unnatural, abnormal or depraved state. Thus we have been conducted to the very secret of all evil speaking, and James puts himself in accord with the fundamental postulate of all revelation, that man's heart is disordered and sinful. (Jer. xvii, 9.)

**Counsel.**—Having been cautioned against haste and ambition in assuming the function of a teacher, and having contemplated the possible usefulness and the peril in speech and learned the inability to govern the tongue and the reason for its irregular action, one may desire advice as to the true way of exercising talents. This the apostle attempts in verse 13. "Is there a wise man endowed with knowledge among you?" There are many such in every church. Let him "show out of a good conversation his works with meekness." Let him use his wisdom and knowledge in the ordinary affairs of life. Let him do this without any ostentation, or pride, or boasting. Shall he stop there? Certainly not, but he must begin there. If he has not ability to manage his own affairs he is not qualified to be a teacher. (I Tim. iii, 8-12) When intemperate and more retired people a man exhibits his qualities he will be called into a larger sphere. The voice of neighbors who behold the display of wisdom will seek him and esteem his words.

**Conclusion.**—It will seem that in this exposition the word master in the first verse has been made the key to the whole passage. To be sure, the utterances are general from the third to the twelfth verses, as if intended to represent the common sins of the tongue and applicable to all persons. And yet it is believed that all those generalities are here employed as items in an argument bearing on the work of the public teacher. The lesson closes precisely where last lesson closed, leaving a good life, the product of a good heart, as the supreme object of duty and effort. A false statement may be judged by its power to produce good works; in the other lesson wisdom must displace itself by truth is less important than intellectual assent to doctrine nor any noisy speaking in its defense will be accepted as a substitute for right living. The one granted to be sought by all is righteousness (Matt. v, 20), without which nothing, but with which, profession is proper and teaching is possible. A good heart and a good life give weight to one's words.

## Sunday Services.

White Sunday or Pentecost: Gospel for the day, John, xiv, 23-21. Epistle for the day, Acts, ii, 1-13.

**CALVARY CHURCH.** West Fifty-seventh street, near Sixth avenue. (Rev. Robert S. MacArthur, D. D., pastor.)—Services, morning at 11, evening at 8; Dr. MacArthur preaches at both services.

**EPHRAIM CHURCH.** Madison avenue and Sixty-fourth street.—Preaching by the pastor, Rev. Dr. John T. Beckley, 11 a. m. and 8 p. m. Sunday school, 9:30 a. m. Prayer meeting Wednesday evening.

**FIRST CHURCH.** Seventy-ninth street and Boulevard (Rev. L. M. Hollister, pastor).—Services 11 a. m. and 7:45 p. m. The pastor will preach at all services. Bible school at 9:45 a. m.

**MADISON AVENUE CHURCH.** Corner Thirty-first street (Rev. Henry M. Sanders, D. D., pastor).—Services at 11 a. m. and 4:30 p. m. in the afternoon. The pastor will preach at both services. Chapel service Wednesday, 8 p. m.

**SIXTEENTH CHURCH.** Sixteenth street, near Eleventh avenue (A. W. H. Hodges, pastor).—Services 10:30 a. m. and 7:45 p. m.

**TABERNACLE.** Clinton street and Third block, Brooklyn (Rev. Edwin Dennett, pastor).—Services at 10:30.

**THE TEMPLE.** Schermerhorn street and Third avenue, Brooklyn (Rev. Corliss Myers, pastor).—The pastor will preach at morning and evening services.

**CHURCH OF THE EPIPHANY.** Madison avenue and Sixty-fourth street (Rev. John T. Beckley, D. D., pastor).—Services at 11 a. m. and 8 p. m. Sunday school at 9:30 a. m. No evening services during June.

**NORTH CHURCH.** West Eleventh street and Broadway (Rev. G. M. Short, pastor).—Morning sermon, "Made Again," evening, "Two Men." Dr. Dix will preach at Madison street branch at 4 p. m. Sunday.

**WASHINGTON HEIGHTS CHURCH.** No. 460 West One Hundred and Forty-third street (Rev. B. B. Weaver, pastor).—Morning, Communion and reception of new members.

**CENTRAL CHURCH.** Forty-second street, west of Second avenue (Rev. Frank G. Goodrich, pastor).—Morning, "The Pure in Heart," evening, "Novel Reading," sixth in current course of "Social Fulfillment."

**CENTRAL PARK CHURCH.** East Eighty-third street, between Second and Third avenues (Rev. H. M. Warren, pastor).—In the morning, Communion and reception of new members. Evening and Morning of Christ. Open air service on church steps Sunday evening, 7 o'clock.

**SCHERMERHORN STREET CHURCH.** Schermerhorn street and Third avenue (Rev. W. H. Southworth, assistant pastor).—Service morning, 10:30; subject of the evening, "The Question of Prayer." Evening service, 8 p. m. Edgemoor Grove, Hudson River, Athletics, band, etc.

**THE TABERNACLE.** Temporary rooms, 10 East Twenty-first street (Rev. C. P. Porter, D. D., pastor).—Preaching on Sunday morning and evening by the pastor.

**WASHINGTON AVENUE CHURCH.** Washington street and Broadway (Rev. Frank M. Ellis, D. D., pastor).—Service Sunday morning, 10:30; evening, 7:45.

**ASCENSION CHURCH.** East One Hundred and Sixty-fourth street, near Lexington (Rev. J. Mitchell Brook, pastor).—11 a. m. Rev. J. J. Brimmer of the Baptist City Mission Society, will preach at 8 p. m. The pastor on "The Valley Stream Disaster."

**FIRST ITALIAN CHURCH.** Corner Oliver and Henry street, basement (Rev. Agostino Dassari, pastor).—Subject, morning, "The Spirit of the Holy Spirit," evening, subject, "In Remembrance of Me." Open air service on Sunday at 6:30 in Mulberry Park.

**FIRST GERMAN CHURCH.** 334-336 East Fourteenth street, between First and Second avenues (Rev. George A. Brooker, pastor).—Morning subject, "Pentecost," evening, "Communion with God."

**FIRST SEVENTH DAY BAPTIST CHURCH.** 101 West Forty-fourth street, between Sixth and Seventh avenues. Services Sunday, at 10:45 a. m. and 7:45 p. m. The pastor will preach at both services.

**METROPOLITAN THIRD CHURCH OF CHRIST, Scientist.** No. 52 West One Hundred and Twenty-fourth street, near Lenox avenue. Services, morning, 10:45; Sunday school, 12 m. Testimonial service, 8 p. m. Reading room, No. 217 West One Hundred and Twenty-fifth street, near Seventh avenue, open daily from 9 a. m. to 5 p. m.

**WEST SIDE CHURCH OF CHRIST, Scientist.** No. 430 Western Boulevard, near Eighty-fourth street. Services Sunday, at 10:45 a. m. and 7:45 p. m. Testimonial service Friday, 8 p. m.

**NEW YORK (SECOND) CHURCH OF CHRIST, Scientist.** No. 140 Madison avenue, corner (the Hundred and Twenty-ninth street). Sunday morning, 10:45; testimonial service Friday evening, at 8 o'clock; reading room, 100 Fifth avenue. Open daily, also on Sunday and Wednesday evenings.

**FIRST CHURCH OF CHRIST, Scientist.** No. 137 143 West Forty-fourth street, between Sixth and Seventh avenues. Services Sunday, at 10:45 a. m. and 7:45 p. m. The pastor will preach at both services.

**CONGREGATIONAL.**  
**BETHESDA.** "The People's Church," Ralph avenue and Chambers street, Brooklyn. Rev. Charles Howard, pastor.—Services Sunday, at 10:45 a. m. and 7:45 p. m. The pastor will preach at both services.

**CLASP MEMORIAL.** Chrissie street, between Broome and N. York street. Rev. H. G. Miller, pastor.—Morning subject, "The New and New School." Evening subject, "The Love of God, with stereoscopy; special music; concert solo.

**ST. JOHN THE EVANGELIST.** Eleventh street and Waverly place, Rev. B. F. De Costa, D. D., pastor. Text for morning service, II Cor. xi, 16. Observation of the forty-fourth anniversary of the organization of the parish.

**OUTDOOR STATION OF SEAMEN'S SOCIETY.** Pier 6, East River. Rev. Isaac Maguire, pastor.—Services, morning at 11 o'clock and afternoon at 2 o'clock. Reading room for sailors open daily from 8:30 a. m.

**CHURCH OF THE HOLY CROSS.** Corner Avenue C and East Fourth street. Rev. James G. Cannon, D. D., pastor.—Services Sunday morning at 7:30 a. m. and 10:45; in the evening at 8 o'clock.

**CHURCH OF THE REDEEMER.** Corner Park avenue and Eighty-second street. Rev. W. Everett Johnson, D. D., pastor.—Services 11 a. m. and 8 p. m.

**CHURCH OF THE INTERSESSION.** Western Boulevard and One Hundred and Fifty-fifth street. Rev. Henry Dixon Jones, pastor.—Special service at 11 a. m. and 8 p. m.

**CHURCH OF THE BELOVED DISCIPLE.** Eighty-ninth street and Madison avenue. Rev. Henry H. Rabour, pastor.—Services Sunday at 7:30 and 11 a. m. and 8 p. m. Services appropriate to the Sunday after Ascension.

**ALL SAINTS.** Corner Henry and Schenck streets. Rev. William D. Duncanson, D. D., pastor.—Holy communion in the morning; evening subject, "Self-respect." This church will be open all Summer.

**CHURCH OF THE RECONCILIATION.** 242-246 East Thirty-first street. Rev. James G. Lewis, D. D., pastor.—Morning subject, "The Pentecostal Gift," evening subject, "The Conditions of Receiving the Holy Ghost." First communion of candidates. Annual flower festival at 3:30 p. m.

**ROSLINE DU SAINT-ESPRIT.** 36 and 22



## Right Reverend Ellison Capers, Bishop of South Carolina.

During the absence abroad of Bishop Potter, Bishop Capers, of South Carolina, officiates in his stead in all ordinations, confirmations, etc. This distinguished prelate is the only Bishop in the Protestant Episcopal Church who can boast of a military career before entering the ministry. He was born in 1837 and was educated in the South Carolina Military Academy, and for a time was an instructor in this school. He fought in the civil war as a Confederate and distinguished himself by his dauntless courage and was promoted to the rank of Brigadier-General. The Bishop is one of the most popular men in the South and was the first Secretary of State of South Carolina.

West Twenty-second street, Rev. A. V. Witt, pastor. The pastor will preach at 10:30 a. m. and 8 p. m.

**ST. MARK'S CHURCH.** Tenth street and Second avenue. Rev. J. A. Ryland, D. D., pastor. The duties as vicar of the parish have been assigned to Rev. Walter E. Bentley, formerly of Christ Church, Deposit.

**CHURCH OF THE HOLY SEPULCHRE.** East Seventy-fourth street and Park avenue.—Divine service at 11 a. m. and 8 p. m. The Rev. Dr. Hughes will preach at both services.

**ST. MARY'S CHURCH.** Mott Haven, Alexander avenue, near One Hundred and Forty-second street. Rev. Joseph Reynolds, D. D., pastor. Sermons by the pastor morning and evening.

**ST. THOMAS'S CHURCH.** Fifth avenue, corner West Third street. Rev. Charles H. Finkhurst, D. D., pastor.—Services 8 and 11 a. m. and 4 p. m. Dr. Brown will preach at the regular morning service on the Gospel for the Sunday after Ascension.

**GRACE CHURCH.** Brooklyn Heights, Hicks street, between Remond and Joralemon streets. Rev. H. Brewster, pastor.—Services Sunday, 7:30, 10, 11 a. m.; choral evensong 4 p. m. The Rev. R. H. Baldwin will preach at 11 a. m. and 8 p. m. Dr. Dix will preach at 10:30 a. m. and 7:30 p. m.

**TRINITY CHURCH.** Broadway, corner Rector street. Rev. Morgan Dix, D. D., pastor.—Services at 10:30 a. m. and 7:30 p. m. Dr. Dix will preach in the morning and Rev. J. Nevett Steele in the evening.

**ST. PAUL'S CHURCH.** Broadway, corner West street. Rev. W. H. Dutton, pastor.—Services at 10:30 a. m. and 7:30 p. m. Rev. Geer will preach in the morning and Rev. Robert M. Keane in the evening.

**HOLY FAITH CHURCH.** One Hundred and Sixty-fourth street, east of Boston road, Bronx. Rev. W. Schine, D. D., pastor. Rev. R. L. Rudolph, assistant.—Services at 11 a. m. 3:30 and 7:45 p. m. Strangers cordially welcome.

**ST. JAMES'S CHURCH.** Lafayette avenue and St. James place. Rev. John H. Denison, pastor.—Services Sunday morning 10:30; subject, "Whit Sunday." Evening service, 4:30.

**REFORMED EPISCOPAL CHURCH.** Madison avenue, corner Fifty-seventh street. Rev. D. D. Schott, D. D., pastor. Rev. L. Rudolph, assistant.—Services at 11 a. m. 3:30 and 7:45 p. m. Strangers cordially welcome.

**LUTHERAN.**  
A fine special musical service will be held at the Lutheran Church of the Holy Trinity, in West Twenty-first street, to-morrow night.

**CHURCH OF THE HOLY TRINITY.** Twenty-first street, between Fifth and Sixth avenues.—Rev. C. Armand Miller, pastor. Morning subject, "The Spirit of the Holy Spirit," evening subject, "The Spirit of the Holy Spirit," at 8 o'clock.

**FINISH SEAMEN'S CHURCH.** No. 53 Beasly street. Rev. V. E. Dutton, pastor.—Services Sunday morning in English and in the afternoon, at 5:30, in Swedish.

**ST. PETER'S CHURCH (GERMAN).** Forty-sixth street and Lexington avenue.—Rev. E. F. Mohlenke, D. D., and Rev. A. R. Mohlenke, pastors. Morning topic, Acts, ii, 1-13. Evening service, 7:30.

**CHURCH OF THE HOLY TRINITY.** Cumberland street, Brooklyn, near Lafayette avenue.—Rev. A. Steinhilber, pastor.—Services Sunday morning at 11, and evening at 7:45.

**CHURCH OF THE ADVENT.** No. 428 Columbus avenue.—Rev. G. F. Kretz, D. D., L. D. pastor. Morning subject, "The Spirit of the Holy Spirit," at 11, and evening at 7:45.

**ST. JAMES'S CHURCH.** Madison avenue and Seventy-third street.—Rev. J. R. Remsen, pastor. Morning subject, "Descent of the Holy Spirit," evening, "Christians the Children of Hope."

**BETHANNA CHURCH.** Teasdale place, between Sixth and Seventh streets, near Third avenue.—Rev. J. R. Remsen, pastor. Morning subject, "The Spirit of the Holy Spirit," at 11, and evening at 7:45.

**ST. JOHN'S CHURCH.** Madison avenue and Seventy-third street.—Rev. J. R. Remsen, pastor. Morning subject, "The Spirit of the Holy Spirit," at 11, and evening at 7:45.

Rev. J. Fred W. Kitzmeyer, pastor. Morning service, 11 a. m. Evening service, 7:30 p. m. Swedish Lutheran Bethlehem Church, Third avenue and Pacific street, Brooklyn, N. Y. Dr. F. Jacobson, pastor. Morning service at 10:30; evening at 7:30 p. m.

**ST. MATTHEW'S CHURCH (GERMAN).** Corner Broome and Elizabeth streets.—Rev. J. H. Morrison, pastor. Morning service at 10:30; evening at 7:30 p. m. The Gospel for the day; evening, at 7:30, sermon the Epistle for the day.

**ST. MATTHEW'S CHURCH.** Sixth avenue and Second street, Brooklyn. Rev. W. E. Main, pastor. Morning subject, "A Clean Life," evening, "The Nation's Debt." Theatrical Post will attend in a body.

**HERBERT MISSION.** No. 70 Park street, corner Lexington street.—Rev. Nath. Friedmann, pastor. Today, at 2:30 p. m., "The Prophecy of Pentecost."

**ST. PAUL'S CHURCH.** Corner of South park and Rodney streets, Brooklyn.—Hugo, W. Hoff, pastor. Morning (German), 10:30; subject, "Pentecost," evening, 7:30 (English), subject, "Forgive Our Trespassers."

**METHODIST.**  
**WESLEY CHURCH.** Glenmore and Arlins avenues, Brooklyn. Rev. Nathan Hubbard, D. D., pastor.—Morning subject, "The Holy Spirit," at 11 a. m. In the evening, reception of new members.

**JANE STREET CHURCH.** Jane street, near Eleventh street. Rev. J. H. Denison, pastor. Morning subject, "The Holy Spirit," at 11 a. m. In the evening, reception of new members.

**METROPOLITAN TEMPLE.** Seventh avenue and Fourteenth street. Rev. S. Parkes Gorman, pastor.—Morning subject, "Health," evening subject, "Wealth."

**CHURCH OF THE TRUE SAVIOUR.** One Hundred and Twenty-fourth street, near Madison avenue (Rev. Fields Harniman, D. D., pastor). Communion in the morning. Rev. T. T. Marsland preaches in the evening.

**ST. PAUL'S CHURCH.** West End avenue and Eighty-sixth street (Rev. G. F. Eckman, pastor).—Preaching at 11 a. m. and 8 p. m. Pastor, morning subject, "The Holy Spirit," at 11 a. m. and 8 p. m. Pastor, evening subject, "The Holy Spirit," at 8 p. m.

**UNION CHURCH.** Forty-eighth street, west of Broadway (Rev. Clark Wright, D. D., pastor).—Services at 10:45 a. m. and 7:45 p. m. Pastor, morning subject, "The Holy Spirit," at 10:45 a. m. and 7:45 p. m. Pastor, evening subject, "The Holy Spirit," at 7:45 p. m.

**BERKMAN HILL CHURCH.** East Fifth street, near Second avenue (Rev. D. W. Conch, pastor).—Morning subject, "The Source of True Religion."

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